

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE GLASGOW DINING HALL, CAMBRIDGE STREET, BIRMINGHAM,
ON SUNDAY, 7TH JANUARY, 1866.

(Continued from page 222.)

Half-past 2, p.m.

Choir sang, "The time is nigh, that happy time." Prayer by Elder C. W. Stayner. Choir sang, "How firm a foundation," &c.

Elder A. Miner, recently arrived in this country from Utah, then said—Brethren and sisters, unexpectedly have I been called to address you this afternoon. I may say that although but recently from Utah, it was not my lot to be in the ministry until called to come on this Mission; hence it is quite a new field of labor unto me, but I feel to do all I can to advance the Work of God. I left Utah on the 5th July 1865, and arrived in Liverpool in September following, whence I was sent to labor in the Edinburgh Conference, where I am now located and endeavoring to base a faithful testimony to the truth. The people of the world seem so indifferent, and are so clothed with bigotry and prejudice, that it seems as if it would require the thunders of Sinai to awaken them to a sense of

their position. The Saints of the Edinburgh Conference are a good and faithful people, endeavoring to do the will of God and emancipate themselves from bondage. The Gospel has gone forth unto all the nations of the earth, save only where the Governments are so tyrannical that they will not allow freedom of teaching. The present times are momentous, and it becomes us to examine ourselves, and see if we are in the right track, for it will avail us nothing if we have not that true charity which begeth a love of the truth. Some have entered this Church and gathered home to Zion, for the sole purpose of enriching themselves in earthly possessions. Such will surely lose sight of the truth, if they do not repent. We must be continually progressing. We must not view the Gospel only as a theoretical system, but as a practical work, requiring obedient and true hearts, and a steady to the end.

of God. The Elders are ambassadors from God unto the Saints, and to them must we look for a continual supply of the things of God. When we have perfected ourselves sufficiently in this land, we must gather to Zion, where we can learn to become more perfect in the ways of heaven than we could possibly do in this land. Zion is in peace and prosperity, notwithstanding the efforts of the American Government to crush her. She will ride victorious through every storm, and become the city of our God, and a fit abode for the presence of Jesus Christ when he shall come again to earth. Then may we prove faithful, and cling to the good ship Zion. Amen.

Elder James Ure then said—Brethren and sisters, I may say my heart is full, and my joy is great. Meeting with so many of the Latter-day Saints reminds me of olden times at home, as this is the largest congregation of Saints I have ever met with in this country. I was appointed in Utah, in 1864, to come on a mission to England. When I arrived here, I was appointed to travel in the Scottish District, and finally to preside over the Edinburgh Conference. I can truly say the Saints there are progressing, and I take great pleasure in laboring amongst them. I have been a member of this Church twenty-six years; this is my second mission to England, and I feel very thankful to represent the Latter-day Saints and bare my testimony unto the world. I have never had a doubt of the Truth, and can testify that God has again sent forth his Gospel to save and gather the honest to the Valleys of the Mountains. I can well remember when the doctrine of Gathering dared not be taught by the Elders in this country, and was afterwards introduced with great caution, as it was a new doctrine. But we have now progressed, and the Saints have learned the necessity of gathering to Zion. Sometimes the Elders think the world has progressed too, but it is not so. I do not think we have anything more to tell the people than to have faith, repent and be baptized, when they will learn the necessity of Gathering. If the world will reject these plain and

lowly principles, they will reject the higher ones. I have been astonished and amazed, when in my experience I have found the world deny these very principles which are so plainly laid down in that Book which they profess to believe and revere. I have found that unless we have the Spirit of God when speaking to the people of the world, our efforts are useless, for that alone can convince them of the truth. I have only to say with you, I know I am connected with the Church and kingdom of God. What greater message of joy could we bring unto the people, in these days of sin and darkness, than the Gospel of Jesus Christ? Why should not God speak unto his children now, as he did in former times? Why should He not make an asylum for the safety of his people in the latter days, as he did in the days of Moses? What time more important that he should reveal Himself, to prepare mankind for the second coming of his Son Jesus Christ? I do not wish to further occupy your time, but as we say at home, I feel firstrate, and wish to extend the privilege of speaking to others of my brethren. May God preserve the Saints and gather up the righteous, is my prayer. Amen.

Elder C. W. Penrose said—I feel very pleased to have the opportunity of looking at your faces once more. The remarks of the brethren have been so inspiring, and produced such an impression on my feelings, that I am scarcely able to address you. This is an old field of labor to me, and I perceive many faces which are known to me, and awake recollections of the past. I am very glad that God has preserved you and me faithful. As you know, I labored in the ministry in this country about ten years. Since I last saw you, I have been privileged to go home to Zion, and last year I was called upon to come on a mission to this country. When I first embraced the Gospel,—which was in the great city of London, I received a testimony,—and since then have continued to receive fresh testimonies of the truth of the Gospel, and to-day I feel very thankful that God has permitted me to live, and reach here again in safety. Many present with whom I am acquainted,

would, I have no doubt, like to hear what I think of Zion. I can tell you that my expectations were more than realized. I can testify that Brigham Young is a Prophet of God, and my acquaintance with him, although very limited, has proved to me that he is a great and good man, one who is continually laboring to bless mankind. I have formed many happy associations in Utah, and had it been left to my own feelings, should have preferred staying there to coming again to this country. But I thank God that he has brought me safely through, and that I am again in Birmingham, where I have many times lifted my voice, in years past, declaring the truths of heaven. I am desirous that all the people should hear my voice; but I know that all are not desirous of doing right, and living virtuous and holy. There are some, however, who love truth, and I am happy in laboring to bring them to a knowledge of it. I would add my word of counsel to that already given to-day: Zion is the place for the Saints. The temporal prospects at first are not very inviting, but it is the place God has appointed for his people to gather unto. If the world reject our testimonies, they will feel the avenging hand of God. I remember first going forth to preach the Gospel in Essex, where I am now appointed to labor again. The people right in the house where I first preached in Maldon, rejected the message I bore to them, and I now find the cholera has visited that family and swept them out of existence. This is only one instance of the results of rejecting the truth. To avoid these calamities is one reason why we should gather, but not the only reason. If we go up to Zion on any but correct principles, we shall be liable to fall away, and it is better for us to stay here and apostatize, if we must do so, than gather up to Zion and leave the Church. I am proud to be associated and connected with the brethren on this Stand, and I value their friendship much. I can testify that this is the Church and kingdom of God, and I would say to this congregation:—take heed! and repent of your sins, turn unto God, and seek for his Spirit that you may have power to do

his will. Brethren and sisters! continue in well doing, and may God bless you with the gratification of every good desire. Amen.

Elder N. H. Felt said—After receiving such good instructions as we have heard this afternoon, unless I had been called upon, I should not have thought of adding anything to what has been said. It has not been my lot of late to meet with such a large congregation of people, and it reminds me of our meetings in Utah. I have not been long in this country, and have not learned the traditions and manners of the people fully; but whatever they may be, I can bear testimony that this is the Church and kingdom of God, and that He has again spoken unto man. If there should be any here who do not believe this, we tell you that, what we say is true. You, who would seal up the heavens as brass, and shut out all communication with God, know ye! that your day is past, and that God has again spoken words of comfort and salvation from the heavens. If you will not believe it, we cannot help it. If you will persist in rejecting the truths we offer unto you, you will most surely learn the sad consequences and calamities of an offended God. The stink of corruption has ascended up unto Him, and he will purify the earth from its wickedness. The false reports which have gone forth into the world concerning us as a people, receive a flat contradiction on the countenances of my brethren on this Stand, who have travelled thousands of miles by sea and land to bear testimony to the truth. You have here a son of the Prophet Brigham Young, who has been appointed to labor among you. I was going to say the Lord of the vineyard had sent his son unto you. You have not killed him though, nor do I believe you will. There are plenty of the sons of Prophets around me on this Stand, who came to contradict the false reports in existence concerning us.

I do not believe it is of any material use referring to the Scriptures as a proof of our truth, for the world do not believe in them, although they profess to. When we refer to the principles of the Gospel of Jesus

Christ as taught in the Bible, and which we teach, they are denied. If the world believed in Christ and in the Bible, they would believe us, for it testifies of us. Well, if we admit that the world does believe the Bible, and that Jesus did come upon this earth, and that they believe in him and his Apostles, what authority have they to minister in his name? What power and testimony have they? They have only the written word, the Bible; but we bring unto you a living testimony of the truth, and here it is, in the testimonies of my brethren here beside me. And dare you, my Christian friends, in face of this powerful testimony, disbelieve and reject our message? Perhaps you are like one of old, who, "although one should rise from the dead, yet would not believe." If so, we come not unto you, but we come to the honest-in-heart, the meek and humble individual who will receive the message sent from God. Our friends say we are stealing away the people to Utah. Let me ask, whom do we steal? The poor! Cannot you spare the poor in England? Well, I should think you could, when I see poverty on every hand, and your workhouses full of them. Then do not grumble if we gather out some of your poor. We come to the honest in heart, to all whom the Lord our God shall call; and if you are amongst those whom he has called, why, come forth and join with us. God will not gather all the nations of the earth at once, but those only who are honest in heart. Let me tell you plainly, that the time is nigh when Jesus Christ the Son of God will make his second appearance upon earth. I have sometimes thought our labors in endeavoring to reason with the world are useless, but it is not so, for if we only succeed in saving one honest soul, they are not in vain. The Elders will now begin to speak more plainly to the people than they have done; they will not always speak with that suavity of manner which they have in the past. Why, what

would the world think if we were to speak unto them as Jesus did, and call them a generation of vipers, fit only for condemnation. They would be surprised. Yet the children of the world are more worthy now of such remarks, than ever the Scribes and Pharisees were in the days of Jesus. There was a time when sin and wickedness only made itself manifest in a Sodom or a Gomorrah; but a change has now taken place, and corruption is fastening upon the vitals of men, and will effect still more the generations yet to come. Sin stalks rampant in your cities and towns—a corruption that is preparing the people *en masse* for destruction; and when that destruction shall go forth in this and other countries, how sure will be its progress. It will be as the Lord has said, The decree has gone forth, and destruction shall continue unto the end, until the winding up scene of all things shall come, and which has been decreed to take place in this generation. Will they then believe our testimony? No! It shall be as recorded in Divine truth, "Though they shall see, yet shall they not believe." To be brief, this is our testimony and exhortation, "Come out of her, O my people, that ye be not partakers of her sins, and receive not of her plagues." We do not want evil and corrupt men, but good men only. The judgments of God have been seen but little yet, but wait awhile, and see the great wars which will take place right in England here, and other countries; when the slaves will rise up against their masters in America, and the remnants of that land, the Indians, shall vex them sorely; when England and France shall be filled with war, death and destruction. Then will the people look to the Far West, and behold the Star of the kingdom in glory and power.

Conference adjourned till half-past 1 p.m. Choir sung, "Great is the Lord," &c. Meeting closed with prayer by Elder Orson Pratt, Sen.

(To be continued.)

Remember, that he is indeed the wisest and happiest man, who, by constant attention of thought, discovers the greatest opportunity of doing good, and with ardent and animated resolution, breaks through every opposition, that he may improve that opportunity.

ASCERTAINED FACTS RELATING TO THE DEAD SEA.

(From the Jewish Chronicle.)

The explorations of the Dead Sea undertaken by modern travellers, demonstrate the profound interest which its mysterious shores have excited in the minds of intelligent travellers of all countries and in all past time.

The ultimate object of their researches has been to ascertain the physical peculiarities of its waters and its shores, as they really exist, free from the idle legends of bygone and the exaggerations of superstitious monks and credulous pilgrims; so that the student of the Bible may know to what extent the remarkable phenomena of these regions accord with the history relating to them in the book of Genesis.

It now becomes our duty to attempt to gather up those unquestionable facts, which are established upon the united testimony of many intelligent and trustworthy observers, and which either correct or confirm the opinions of the ancients respecting these once inaccessible and still doomed and dreary regions.

While the Dead Sea was only contemplated from a distance, and enveloped in the mists of obscurity, everything pertaining to it was exaggerated.

Although Josephus estimated the lake at seventy-two miles long, by eighteen broad, yet some travellers have stated its length to be 120 miles, and its breadth seventy miles. Dr. Jahn says it is sixty-seven miles from north to south, and seventeen in its greatest breadth from west to east. Dr. Robinson, who took great pains to secure accuracy, states that it is about fifty miles in length, and its breadth from ten to twelve; whilst the Royal Geographical Society gives its average dimensions, forty-five miles long and ten broad.

The accounts given by the ancients of the qualities of the waters are scarcely charged with exaggeration. Although they are, as Jolliffe states, of "brilliant transparency," yet they are charged with a mysterious com-

pound, which makes their taste execrable and their exhalations baneful. Here is M. de Saulcy's account of their flavor:—

"We have a favorable opportunity of testing the quality of the water of the Dead Sea at this particular spot, and we are too conscientious not to take advantage of it. One of our Bedouins goes to fill two bottles as a sample. I scarcely believe the world produces any water more abominably offensive, although clear and limpid in appearance. At first, it seems to have the taste of ordinary salt water; but, in less than a second, it acts with such nauseous effect upon the lips, the tongue, the palate, that your stomach instantly rejects it with insufferable disgust. It seems to be a compound of salt, colocintina, and oil, with the additional property of inflicting an acute sensation of burning. In vain you clear your mouth of this horrible liquid: it acts so violently on the mucous system, that the taste remains for many minutes, causing at the same time a painful contraction of the throat."—Vol. i, p. 249, 250.

Travellers who have only explored the coasts of the Dead Sea, have spoken lightly of the notion that its exhalations are deleterious and offensive. "We passed," say Irby and Mangles, "six drains into that part of these barren flats more contiguous to the sea, where the water still remains; these bore a strong marshy smell, similar to that usually arising from the muddy flats in salt-water harbors, but by no means more unpleasant. I imagine this to have given rise to the reports of the ancients, as to the disagreeable smell of the waters of the Dead Sea. The water on the main body of the lake is perfectly free from any smell whatever." We are surprised that these very accurate observers should have ventured to make this assertion without personal experience. If this be true, why do the Arabs call it "Bahr Mutuch"—"the stinking sea?" Besides, it is plain,

from the fate of Costigan and Molyneux, that noxious vapors do arise, for both died from their influence. The experience of the American expedition places the matter beyond dispute. Lynch complains of "a fetid, sulphureous odour in the night," which made him feel "quite sick;" again, "a faint, sulphureous smell, and every one struggling against a sensation of drowsiness." Further on he observes: "Notwithstanding the high wind, the tendency to drowsiness was almost irresistible. The men pulled, mechanically, with half-closed lids; and except them (the rowers) and myself, every one in the copper boat was fast asleep. The necessity of steering, and observing all that transpired, alone kept me awake. The drowsy sensation, amounting almost to stupor, was greatest in the heat of the day, but did not disappear at night."

As they approached to the close of their survey, he writes: "Thus far, all, with one exception, had enjoyed good health, but there were symptoms which caused me uneasiness. The figure of each one had assumed a dropsical appearance. The lean had become stout, almost corpulent; the pale faces had become florid, and those which were florid, ruddy; moreover, the slightest scratch festered, and the bodies of many of us were covered with small pustules. The men complained bitterly of the irritation of their sores whenever the acrid water of the sea touched them."

When Lynch induced some Arabs to go on board his boats, "on returning from the beach they stuck plugs of onions into their nostrils, to counteract the malaria they had imbibed from the sea. They called it 'the sea accursed of God,' and, entertaining the most awful fears respecting it, looked upon us as madmen for remaining so long upon it."

The buoyancy of these waters was spoken of by Josephus and other ancient writers, and no fact is better attested than this by modern travelers.

Maundrell says:—"The water of the lake was very limpid, and salt to the highest degree; and not only salt, but also extremely bitter and nau-

seous. Being willing to make an experiment of its strength, I went into it, and found it bore up my body in swimming with an uncommon force." The testimony of Dr. Robinson is equally decisive:—"The water has a slight greenish hue, and is not entirely transparent, but objects seen through it appear as if seen through oil. It is most intensely and intolerably salt, and leaves behind a nauseous bitter taste, like Glauber's salts. The water is exceedingly buoyant. Two of us bathed in the sea; and although I could never swim before, either in fresh or salt water, yet here I could sit, stand, lie or swim in the water, without difficulty." The eloquent author of "Eothen" (said to be Mr. Kingslake) describes, in a vivacious manner, the effects of a bath in these waters:—"I bathed in the Dead Sea. The ground, covered by the water, sloped so gradually, that I was not only forced 'to sneak in,' but to walk through the water nearly a quarter of a mile, before I could get out of my depth. When at last I was able to attempt to dive, the salts held in solution made my eyes smart so sharply, that the pain I thus suffered, joined with the weakness occasioned by want of food, made me giddy and faint for some moments; but I soon grew better. I knew beforehand the impossibility of sinking in this buoyant water, but I was surprised to find that I could not swim at my accustomed pace; my legs and feet were lifted so high and dry out of the lake, that my stroke was baffled, and I found myself kicking against the thin air, instead of the dense fluid upon which I was swimming. The water is perfectly bright and clear—its taste detestable. After finishing my attempts at swimming and diving, I took some time in regaining the shore; and before I began to dress, I found that the sun had already evaporated the water which clung to me, and that my skin was thickly incrustated with salts."

The experience of Lynch and his party is to the same sense:—"We bathed," he says, "and the acrid water of the sea made our innumerable sores smart severely. The water was very buoyant; with great difficulty I

kept my feet down; and when I laid upon my back, and, drawing up my knees, placing my hands upon them, I rolled immediately over." The reason of this unusual phenomenon is obvious: the specific gravity of the water is heavier than the bodies that float upon it. Modern science has subjected this ponderous water to chemical analysis, and it is found to hold in solution far more saline matter than the waters of the ocean.

After these statements of the taste, smell, and ponderosity of these waters, we may see reason to suspect that they are inimical to animal and vegetable life, and may fairly conjecture that they were called the Dead Sea, because every form of organized life had departed from them. This has been the prevailing opinion; but M. Chateaubriand made a statement, which for a time led to the opposite conclusion:—"About midnight I heard a noise upon the lake. The Bethlehemites told me that it proceeded from legions of small fish which came and leap about on the shore. This contradicts the opinion generally adopted, that the Dead Sea produces no living creatures. Pococke, when at Jerusalem, heard of a missionary who had seen fish in lake Asphaltitis. Hasselquist and Maundrell discovered shell fish on the shore. M. Seetzen, who is yet travelling in Arabia, observed in the Dead Sea neither the helix nor the mussel, but found a few shell-snails."

The question whether or not there are fish and other forms of animal life in those waters, is one of considerable interest to the Biblical student; because the Prophet Ezekiel, who wrote B.C. 594, has asserted, by implication at least, the negative. (See Ezekiel, xlvii, 1-12.) The latest writers upon the subject sustain the representation of the Prophet. "Our Bedouins," says M. de Saulcy, "rejoiced in showing me a small dead fish which they discovered on the sand. At first we are inclined to attribute one more error to the writers who have said so much concerning the Dead Sea. This fish, picked up at a distance of several leagues from any river, has also quite the outward appearance of a sea fish. Are we to conclude from this, that

creatures of this kind really live in the lake? Our Bedouins alone can decide the point. We question them one after the other, and from their answers, perfectly coincident, we feel convinced that no fish indigenously belongs to these waters saturated with salt. The floods of the Jordan and of the Arnon frequently carry away the fish that have ventured too near the mouth of those rivers in pursuit of some smaller fry, and waft them and their prey into the sea; but no sooner do they enter the waters of the lake than they feel as if poisoned, and, unable to escape, die in a short time; their bodies then float, and the slightest breeze throws them on the shore. A few days afterwards, towards the shore of Sodom, our Bedouins picked up two other fish, of the same description, but nearly decomposed. In these three specimens I thought I recognized a species which abounds in the lake of Gennesareth, and which has been often served on our table during our stay at Thabarieh."—Vol. I. p. 168-69.

Lieutenant Lynch took with him to the United States some of the water of the Dead Sea, which was subjected to the scrutiny of a powerful microscope, but no animalculæ or vestige of animal matter could be detected therein.

From these facts we must conclude, that the traces of animal and vegetable life which may be found on the shores of the lake, are to be ascribed to the fresh water which flows from the fountains, or down the ravines of the surrounding mountains; but that the Dead Sea itself stands alone, amidst all the works of God, destitute of inhabitants and devoid of life even in its lowest forms.

Another statement of the ancients, which has been laughed at as exaggerated and absurd, is, that this lake often presents such an awful aspect, as to be preternatural, if not miraculous. The phenomena witnessed by recent travellers on its coasts have been described in such terms, however, as in a great measure to justify the writers of antiquity, if not to awe the scoffers of our own age.

"I went on," says the author of "Eothen," "and came near to those

waters of death; they stretched deeply into the southern desert, and before me, and all around, as far away as the eye could follow, blank hills piled high over hills, pale, yellow, and naked, walled up in her tomb forever the dead and damned Gomorrah. There was no fly that hummed in the forbidden air, but instead, a deep stillness; no grass grew from the earth, no weed peered through the void sand, but, in mockery of all life, there were trees borne down by Jordan in some ancient flood, and these, grotesquely planted upon the forlorn

shore, spread out their grim skeleton arms, all scorched and charred to blackness by the heat of the long silent years."

Lynch says:—"Unstirred by the wind, the lake lay smooth and unruffled. The great evaporation enveloped it in a thin, transparent vapor, its purple tinge contrasting strangely with the extraordinary color of the sea beneath, and, where they blended in the distance, giving it the appearance of smoke from burning sulphur. It seemed a vast caldron of metal, fused but motionless."

(To be Continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 14, 1866.

SIGNS OF THE TIMES.

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."—MATTHEW xxiv, 3—7.

THE prophecies of Jesus are matters of great moment unto the people of this generation, and they speak unto us to-day as plainly, as did the voice of Jesus when answering the questions propounded by his disciples some eighteen hundred years since; and now, when that same question rises in our minds, "Lord, what shall be the signs of thy coming," we have but to consider the context, having our minds lighted up by the Spirit of prophecy, and the time of His second advent is made plain. For the purpose of recording the commencing of the fulfilment of those prophecies quoted, we will glance at the political condition of the civilized world, commencing with the continent of Europe. The great German Powers are, to all appearances, on the eve of a terrible struggle; concessions must be made by one or both of those Powers, or war is inevitable. We are inclined to think that the greater portion of the

Saints do not fully comprehend what great changes a central war in Europe would occasion in the map of that continent. For many years Austria has held Venetia, much against the will of the latter; wherefore, if Austria should go to war, the Venetians would take occasion to proclaim their independence, backed, as they most assuredly would be, by the power of Italy, thus, also, involving the latter nation in war. Austria foreseeing this contingency, may cede the Venetian Territory to Italy, providing Victor Emmanuel will join with them against Prussia, in case Count Von Bismark should press the questions now pending concerning the dispositions of the Duchies, to an issue. If these two Powers were to combine, of which there seems a strong probability, they could easily overrun those German States which have proclaimed an armed neutrality, and cause them to declare for Austria. Prussia would be lost indeed, had she to depend entirely upon her own strength; but her sheet anchor rests in France. Napoleon I. seemed very fond of the Rhenish Provinces, and added them to the empire of France; but on his abdication, he was compelled to surrender those Provinces to Prussia, who now holds them; and Napoleon III. seems quite as fond of adding to the glory of *la belle France* as his uncle. It is rumored that Prussia will cede those rich Rhenish Provinces to Napoleon III., if France will join them in the anticipated war against Austria, and perhaps Italy. Prussia could well afford to make over to France those Provinces, for she would thus be assured of the possession of Schleswig and Holstein. If Austria and Prussia go to war, it can but draw France and Italy into the vortex—it is only a question of time. Russia is also concentrating troops on the Danubian frontier, those principalities being in a state little better than that of civil war.

A great battle has been fought between the Imperial troops and the insurgents in China. It is "rumored" 50,000 of the latter either perished or were taken prisoners, but the rebellion was not crushed even by this great victory.

We have just received intelligence of a severe shock of an earthquake experienced in the extreme northern part of this island; and although no particular damage was done, yet it was very violent, lasting thirty seconds. We also have accounts of earthquakes having been felt in India, and also by vessels in mid-ocean. Spain has really opened an active war against several of the South American Republics, and commenced the bombardment of Chilian forts. What will be the result can scarcely be surmised;—Spain is already bankrupt, and her credit sadly impaired. It has been remarked by generals, both ancient and modern, that gold and good credit are the sinews of war; if so, those sinews are very much relaxed in the present case. There is also civil war raging between the Republics of South America; and when these items are taken in connection with the difficulties in Mexico, we may conclude, so far as that part of the continent is concerned, that the words of Jesus are being literally fulfilled.

We have touched upon the condition of the people in the northern part of the continent of America, in a former number of the STAR; matters, politically, have not improved, and are unsettled as ever. Fenianism is gaining ground daily. Private letters received from New York, state that the papers do not attach as much importance to the movements of the Irish fillibusters, as the matter deserves. Our informants think the Canadians are justly alarmed, and look for the invasion of Canada at an early day. However this may be,

peace has long been, and is unknown to the American people, although their armies are now disbanded, and the war apparently ended. "Wars have desolated many portions of that land; and where we would naturally look for peace, now that hostilities have ceased between the Northern and Southern States, 'rumors of wars,' robberies, murders, whoredoms, and all manner of abominations, are practiced by a demoralized soldiery to a fearful extent, and the earth groaneth to be delivered.

How applicable the quotations contained in the former part of this article, to the present condition of the world. For upwards of twelve months the "plague" has been raging among cattle in England. In many of the shires the cattle have nearly all died, or been killed, pursuant to orders issued by Her Majesty's Privy Council. Cholera has again made its appearance in the south-east, and may not die out at the northern ports of the Mediterranean, as it did last year, but travel further north, even to this nation, where it would find thousands of victims in the narrow courts and dirty alleys of the great towns and cities of England.

ADVANTAGES OF SETTLING IN UTAH.

(From the *Western Standard*.)



"In the summer of 1847, the Territory of Utah was settled by Latter-day Saints. From that time until the present, but more particularly since the discovery of the gold mines of California, Utah and the "Mormons" have occupied a very large share of public attention. Isolated from mankind in the centre of this continent, surrounded on all sides by deserts, and located upon the only habitable strip of land for a stretch of two thousand miles, it was but little expected by the world, during the first years of their settlement of Utah, that they would ever occupy any position of importance. The discovery of the gold, and the consequent travel across the Plains, brought Utah and her inhabitants into notice; and men began to manifest an increased interest in everything that related to the people and their country. From the knowledge that many have had of the natural resources of Utah, the idea has been freely advanced that she would have to be evacuated. Her wastes have been so uninviting, and her climate so inhospitable, that they have confidently expressed the opinion that the inducements were too weak to cause the people to remain. The superior advantages of California have been lauded to the skies, and at least one attempt has been made, previous to the discovery of gold, to induce the people to move here *en masse*; the mild climate, the prolific soil, and the advantageous position of this country being supposed to abundantly off-set every inducement there might be to remain in Utah. But Utah was the choice, within her boundaries was the spot designated, and the great natural advantages of California failed to afford sufficient temptation to cause them to waver. They resolved—and the result has so far proved, wisely resolved—to remain on the spot first selected. And though since that time tales of the discovery of fabulous wealth, exceeding everything before known, and of the development of a vast empire on the lands they might have called theirs, and

in the very country which their brothers and sons helped to conquer, have saluted their ears, yet they have never for one moment doubted the wisdom of their decision, and have felt thankful to the Lord for helping them to abide by it.

Wild as the assertion may seem, we have no hesitation in stating that the situation of the people of Utah, at the present time, is far superior to what it would have been, had they, instead of remaining in Utah, moved here. Individual cases are not wanting to prove the truth of this. Many have left there for the land of gold, with the idea of improving their circumstances by the change; but the majority are not so well off to-day, even in a pecuniary point of view, as it is probable they would have been had they remained. This might have been different had it been proper for them to have left Utah, and had their experience been such as to have enabled them to profit by all the advantages afforded in California, without being affected by the evils which also abound. But therein lies the difficulty. The lessons of self-denial, virtue, industry, and irresistible energy learned by the people of Utah, in consequence of the circumstance in which they have been placed, are necessary for the perfection of a great people. The cold and forbidding climate and sterile soil of New England, have developed a people superior, in many respects, to those occupying more favored localities; and the history of our race abounds with similar instances. It was proper, in the wisdom of the Almighty, that the Latter-day Saints should stay in Utah. There was a work to be done and an experience to be gained there, that could not be done nor obtained elsewhere. Already is the wisdom of this design becoming plainly apparent. Noted as California is for rich mines, prolific soil and inviting climate, she is, nevertheless, not developing a people that can rival those produced by sterile, severe and uninviting Utah. In all the elements of true wealth, prosperity and greatness, Utah is gradually outstripping her more favored sister, and her people are being trained in every quality that must eventually command success. This is visible to every scrutinizing observer at present, and every year will only make it more so."

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F A I T H .

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Notwithstanding the great amount of discussion, which has been had upon this subject, were we to judge from personal observation, we should be forced to the conclusion, that little was known or understood by the Saints in these lands, of or concerning this—perhaps the most important gift bestowed upon man by the holy Spirit through obedience to the Gospel. Many suppose that *faith* and *belief* are synonymous terms, and so use them; as also did the translators of the Old and New Testament, in a majority of instances. It is written, "the just shall live by *faith*," and again, "without *faith* it is impossible to please God," in which quotations the term is correctly used; and being so used, it becomes a matter of great importance to us, and with all the family of man, to know in what this *faith*, so necessary to life and salvation,

consists. As the terms *faith* and *belief* have been employed to convey the same idea, or meaning, we will examine them separately, and determine the true signification of each ; at least, according to our understanding thereof. To us, *belief* signifies nothing more nor less than volition of the will, or a certain state or condition of the mind, in which it yields assent to the truth of any declaration :—be the subject matter of that declaration true or false ; or the existence of any condition of things, as the result of testimony or mental reasoning amounting to evidence. The most abandoned of our race may be, and indeed are, in possession of this volition to the same extent, or so far as their powers of comprehension will permit, as the most faithful and obedient child of God. Both, then, being possessed of this same power of will, are they not equally pleasing to God and acceptable to Him? Such must necessarily be the case, if *belief* and *faith* are one and the same thing, and our definition of *belief* be correct. But we do not so consider them. Having given the definition of *belief* according to our understanding thereof, we will proceed to briefly consider the more immediate subject of remark.

What, then, is *faith*? We answer ; it is a principle of power, or a commission given unto those who are called to administer in the name, and by authority of the Lord Jesus Christ, in the ordinances of his Gospel. It is that power by which the worlds were organized. It is that power which caused the light to shine forth, and the dry land to appear. It is the power by which the righteousness of God is revealed. It is the power by which God acts, in whom a fullness dwells ; a power of the Priesthood ; the authority of God. Moses, Elijah, Daniel, and all the Prophets and Apostles possessed this same power, and exercised the same when necessary—differing only in the degree thereof. The Saints of Latter-days have the power given unto them also ; and we may say, that God never had a people upon the earth who did not possess this power, to a greater or less extent, and all to a degree commensurate to their wisdom or necessity. It is that power by which the sick are healed, devils cast out, the blind made to see, and the deaf to hear. It is also that power which gives effect to the words of the servants of God, and the testimony of the Elders of Israel. Should they not, then, seek unto God for wisdom, that they may use this power, fraught with life and death, only as dictated by the Spirit of truth? Yea, verily, lest they themselves be destroyed by the injudicious exercise thereof. But how can we become possessed of this power? We answer : by obedience to the requirements of the Gospel—believing on the Lord Jesus Christ, repenting of our sins by forsaking them, and being baptized for the remission of the same ; and having by obedience now attained unto a justified position before God, we are prepared to receive the gifts of the Holy Ghost, by the laying on of hands,—one of which is, this *faith* of which we have been speaking, and by which we will be enabled to live unto God, and overcome the world and the evils therein.

Here, then, we see that *belief*, as before defined, is common to all men, while *faith* is a *principle of power* bestowed upon those only, who yield obedience to the Gospel ; a principle of power by which the Saints preserve their natural lives upon the earth, and secure to themselves eternal life in the world to come, thereby pleasing God who delights not in the death of any.

From these few remarks, we trust the Saints will be enabled to comprehend,

to some extent, the nature and workings of this principle of power, and also to reflect upon the responsibility, which rest upon them, for the proper use of this power—be it possessed in a high or low degree—and also to remember, that they cannot trifle therewith with impunity. M.

THE SHELL ON THE SHORE.



I had turned over the wet pebbles and the damp weeds, and sought with naked feet amongst the waves for some bright shell or colored stone to carry home, but I could find none. Tired out, sat on a pile of stones to rest, and to watch the waves unroll themselves on the waiting sands. I heeded not the tide, but let it go and come without notice. After a longer interval than I dare tell, considering I was without boots or stockings, and my coat damp with the spray of the last tide, I woke up from my dreaming and renewed my search for a prize, and sure enough there was a shell glistening and gleaming, colored like sunlit crystal, just dropped from the white fingers of some daring wave. I did not hurry to possess myself of it, but sat still admiring. It was mine; I was sure I could reach it at any moment with my stick; and who was near on this lonely beach to pick it up ere I could get it? Splash—splash, and up rolled a huge wave, hissing and hurrying, rattling the stones, wetting my feet—and the shell, where is it? I looked round, I followed the receding water; dripping sea-grass and creamy clots of froth only remained to meet me; the shell—the beautiful shell was gone. Old Neptune had altered his mind and got back his pearl. A little loss this, but uttering a lofty lesson, never to lose an opportunity of taking every gift of mercy or usefulness the tide of time may bring us; if unused—neglected—the wave that brought it will soon take it away.

CORRESPONDENCE.



AMERICA.

Great Salt Lake City, }

Feb. 27, 1866. }

President Brigham Young, Jun.

Dear Son,—Since my last letter to you, dated the 18th inst., your favor of January 15th has been received, and the business and other items duly noted.

I am gratified to read of your welfare and progress, and to notice that you are diligent in attending to the duties which devolve upon you, and in seeking to obtain the spirit of your calling and position. There is no reason why you should lack in the least degree the necessary spirit, knowledge and revelation which you re-

quire to enable you to magnify your Priesthood, and fill with honor the station assigned to you. It is a highly responsible calling, that which you now occupy, and your mind should be open at all times to receive the teachings and whisperings of the Spirit, that nothing may be neglected in teaching, counselling, reproof or warning the people, or in regulating the various fields and Conferences—that would forward the progress of truth, or increase the love and understanding of it in the hearts of the people.

So far as I can judge from your letters and the *STAR*, your course, in the management of the affairs of the

Work and the disposition of the Elders, is wise and satisfactory. You have our prayers and faith continually exercised in your behalf, that you may be blessed in your labors and be preserved from every evil.

There has nothing particularly noteworthy occurred here since I last wrote to you. The weather is becoming milder, and good health generally prevails.

The news from the east, which we have been receiving these past few days, is very interesting and spicy, and somewhat exciting. Brother Hooper has informed us in his letters, that the feeling at Washington was very intense against us, and there was a deep-seated, sullen determination manifested on all hands to strangle the remaining "twin" as early as possible. We know what their feelings are as well as they do themselves. We know that the wicked are uneasy and plotting continually against the Work of God, and the nature of their designs are manifested to us from time to time by the Spirit of God, so that we can be prepared to guard ourselves against their attempts. Present reports, however, indicate that there are affairs enough of importance to occupy the attention of Congressmen at Washington, without having any very great amount of spare time to meddle with our business. Our enemies here have been exceedingly jubilant of late, in anticipation of the trouble that they have been hoping to bring on us. The train was laid, and as they supposed, it only needed the match to be applied to produce the desired explosion. But they will be

disappointed. They will find, when they commence a war with the Almighty and his purposes, with a determination to thwart them, that they have a power to contend with in the presence of which they are but as vile worms. When they think they have the trap all ready to spring, with the expectation of securing their prey, they will find that the proposed prey is not there.

Measures are being taken at present to organize a company here to supply our northern neighbors in the Territories of Montana and Idaho, with flour and other produce at remunerative, yet moderate prices. It is hoped that if the proposed plan can be fairly carried into operation, it will prevent the unwise competition of our people, which has enabled speculators in those Territories to take advantage of them in their dealings. By organization, a uniformity of prices can be maintained, which will prove a great benefit to our citizens, and also to the citizens of the north, as they will not then be left to be preyed upon by speculators.

I am much pleased with the specimen page of the Book of Mormon which you have forwarded. An edition of that size, and in that type, will be very handsome, and I should like marginal notes, if you can obtain them; but if you should have notes arranged, be sure and get as good ones as you can, so that they may be satisfactory.

Praying the Lord to bless, uphold and preserve you, I remain your father,

BRIGHAM YOUNG.

SUMMARY OF NEWS.

AMERICA.—The Fenians continue their organization, and are mustering regiments into the service of the Irish Republic in various parts of the country. General Sweeney, commander of the Fenian military forces, has made a speech in which he said, that "he did not know where the first blow for Ireland's emancipation would be struck," though many thought it would be made at Canada. The excitement, caused by the Fenians, in Canada, is subsiding, though active preparations for defence continue.—President Johnson has forwarded to the House of Representatives the information asked for regarding the internal condition of Mexico. The information includes a letter from Senor Romero to Mr. Seward, dated 9th March, in which he states that he had

received intelligence from a highly reliable source in Paris, that Napoleon proposed to adopt a middle course on the Mexican question, by abandoning Maximilian, and re-establishing the Mexican Republic, with Marshal Bazaine as President, *ad interim*.—Intelligence has also been received, via New York, that a naval engagement had taken place between the Spanish fleet and the Chilean vessels of war. The latter having been discovered in the harbor of Ancud, in the island of Chiloe, by the Spanish fleet, two frigates—the Villa de Madrid and Blanca—opened fire upon the shore batteries, and at long range on the Chilean fleet inside the harbor. The engagement lasting about two hours, when the Spanish frigates withdrew, having each sustained considerable damage. It is also reported that Admiral Mendez Nunez, on receipt of this intelligence, despatched the ironclad frigate Numancia, from Valparaiso, to run the batteries on shore, and destroy the fleet inside the harbor. Bolivia had joined the Chilean Alliance, which the Columbian Congress had refused to do.

EUROPE.—The latest intelligence from the continent of Europe is still war-like, and the military fever appears to be spreading. It has become almost epidemic. Austria and Prussia have been arming for some time. Russia and Turkey have been following the bad example, though in a minor degree, and now Italy has become infected. It is quite evident that if the German powers come to blows, Italy intends to avail herself of Austria's embarrassment to wrest Venetia from foreign dominion. Telegrams from Florence announce the forming of a camp of 70,000 men near Bologna, under command of Cialdini. The principal generals of the Italian army have been summoned to meet at Florence, and it is reported that the Italian men-of-war have been ordered to rendezvous at Ancona or Brondisi, and that Austria is making military preparation in Venetia. The Florence papers deny that military preparations are being made, and state that the military movements are such only as are occasioned by the requirements of the service.

VARIETIES.

A little boy having been much praised for his quickness of reply, a gentleman observed that when children were so keen in their youth they are generally stupid and dull as they advance in years. "What a very sensible boy you must have been, sir," replied the child.

A contemporary states that a good story is current relative to the readership of the Temple, which has just been filled up by the appointment of the Rev. A. C. Ainger. Among the 150 candidates was one reverend gentleman who sent in an enormous pile of testimonials, backed, by way of a clincher, by a letter commendatory from himself.

VISIBLE SPEECH.—At the Society of Arts, a paper was lately read by Mr. Alexander Melville Bell, on his new system of visible speech—the spelling of spelling as it has been called—comprising a series of thirty letters or symbols, whereby every sound in every language can be so accurately indicated that a person who never heard a word of the language uttered, can pronounce even the most difficult words of it strictly like a native, on merely reading from Mr. Bell's new letters or symbols, which appear to bear the same sort of relationship to the positions of the mouth and tongue in the respective sounds, which the picture of a laughing face may be supposed to do the spoken word "laughter." Mr. Bell's sons gave clear proofs of the practicability of their father's invention, by pronouncing words set down by him in their absence, from the utterance of old Indian residents, Scotsmen and others present; but the conclusion of the whole exposition was marred by the refusal of Mr. Bell to exhibit the symbols on the black-board. He wishes the Council to appoint a committee to consider the subject, with the view of inducing the Government to take upon itself the practical realization of his system, which he is willing to give up freely for national or universal utility, should they agree to adopt it. Professor de Morgan, Sir D. Brewster, and Mr. A. J. Ellis, the chairman on the occasion, have been initiated into the whole mystery, and are said to approve of the system.